

אֵמֹר

EMOR - SPEAK



TORAH – VAYIKRA (LEV) 21:1 – 24:23

HAFTARAH – YECHZK'EL (EZE) 44:15-31

NOTE THAT YECHZK'EL (EZEKIEL) WAS A PRIEST

^{KJV} Ezekiel 1:3^(a) *The word of the L-RD came expressly unto Ezekiel the priest,*

YECHZK'EL (EZE) 44

15 *“However, the cohanim, who are L’vi’im and descendants of Tzadok, who took care of my sanctuary when the people of Isra’el went astray from me — they are the ones who will approach me and serve me; it is they who will attend me and offer me the fat and the blood, ‘says ADONAI ELOHIM. 16 ‘They will enter my sanctuary, approach my table (שִׁלְחָנִי) to minister to me and perform my service.*

The descendants of Tzadok (Zadok) were the only priests within the priesthood that could approach G-d. What can we learn from this even today?

“approach my table” (שִׁלְחָנִי)– Symbolic of communion. Ref: 1 Kings 2:7, 1 Corinthians 10:18, 21

Note that G-d looks for faithfulness to Him when He wants a servant!

17 *“Once they enter the gates of the inner courtyard, they are to wear linen clothing; they are not to wear any wool while serving at the gates of the inner courtyard or inside it.*

18 *They are to wear linen turbans on their heads and linen underclothes on their bodies, and they are not to wear anything that makes them sweat.*

sweat 3154 **זַיְאָה** yeza` {yeh'-zah} Meaning: 1) sweat, perspiration

B'reshet (Gen) 3

19 *You will eat bread by the sweat of your forehead”*

sweat 2188 **זַיְאָה** ze`ah {zay-aw'} Meaning: 1) sweat Origin: from #2111 (in the sense of 3154)

Interesting that part of the original curse of man is that man would sweat! Ref: Matthew 11:30

19 *Before going out to the people in the outer courtyard, they are to remove the clothes in which they minister, lay them in the holy rooms, and put on other clothes; so that they won't transmit holiness to the people by means of their clothing.*

His status [the Priest] was so exalted that holiness was assumed to be attached to him: merely touching his garments was enough to gain a part of that status, and therefore the Prophet commands priests to leave their garments in a special chamber, inaccessible to outsiders. Plaut, G. (1996). The Haftarah Commentary

Ref: Matthew 9:20, 14:36

Can what we wear (our clothing) be symbolic of what we represent? What other occupations in which people's clothing, grooming, and personal conduct is regulated?

20 *They are not to shave their heads or let their hair grow long, but must keep their hair carefully trimmed.*

“shave their heads” - Symbolic of mourning. Ref: Yechezk'el (Eze) 7:18

21 *No cohen is to drink wine when he enters the inner courtyard.*

Why do corporations today restrict people drinking alcohol when at work?

22 They may not marry a widow or a divorcee but must marry virgins descended from the house of Isra'el or a widow whose deceased husband was a cohen.

Vayikra (Lev) 21

14(a) *he [High Priest] may not marry a widow, divorcee, profaned woman or prostitute; but he must marry a virgin from among his own people.*

Why are the cohanim (priests) so strictly regulated in regard to marriage?

Hint: Think of Yeshua and us.

23 “They are to teach my people the difference between holy and common and enable them to distinguish between clean and unclean.

Why differentiate between holy and common instead of holy and evil? How do you teach someone what is holy or common; clean or unclean?

24 They are to be judges in controversies, and they are to render decisions in keeping with my rulings. At all my designated festivals they are to keep my laws and regulations, and they are to keep my shabbat s holy.

1 Corinthians 6

2 *Don't you know that G-d's people are going to judge the universe? If you are going to judge the universe, are you incompetent to judge these minor matters?* 3 *Don't you know that we will judge angels, not to mention affairs of everyday life?*

How would you “judge an angel?”

25 They are not to come to any dead person, because this would make them unclean; however, for father, mother, son, daughter, brother or sister who has had no husband they may make themselves unclean.

What is being “unclean” in this case? Why is death considered unclean?

Ref: Yechezk'el (Eze) 18:20(a), Romans 6:23

26 After a cohen has been purified, he is to wait seven days. 27 Then, on the day he enters the sanctuary, when he goes into the inner courtyard to minister in the sanctuary, he is to offer his sin offering, ‘says ADONAI ELOHIM.

28 *“Their inheritance is to be this: I myself am their inheritance. You are not to grant them any possession in Isra’el — I myself am their possession.*

“I myself am their inheritance” What does this mean to you?

29 *They are to eat the grain offerings, sin offerings and guilt offerings; and everything in Isra’el devoted (to G-d) will be theirs. **30** The first of all the firstfruits of everything, and every voluntary contribution of everything, from all your offerings, will be for the cohanim. You are also to give the cohen the first of your dough, so that a blessing will rest on your house.*

Ref: Mishlei (Pro) 3:9

31 *The cohanim are not to eat anything, bird or animal, that dies naturally or is torn (טֵרֶפֶה) to death.*

Sh’mot (Exo) 22

30 *You are to be my specially separated people. Therefore you are not to eat any flesh torn by wild animals in the countryside; rather, throw it out for the dogs.*

Yochanan (John) 6

53 *Then Yeshua said to them, "Yes, indeed! I tell you that unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves.*